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Review of Religions

Vol. XLIII March 1944 No. 3

بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

THE PROMISED REFORMER

The Bridegroom awaited for nineteen centuries

Blessed the times and golden the periods when the Holy men of God tread upon this earth, blessed the eyes that see them walk, blessed the ears that hear them speak and holy the hands that feel their touch. These children of God, as the expression goes, seldom make their appearance on this earth, but whenever they do, they make the heaven walk upon earth, the kingdom of God as it is in heavens, comes down upon the earth too, a new era sets in, the millennium begins. Noah, Abraham, Moses, Christ and Muhammad (peace be upon them all) were the children of God. They worked wonders in the realm of religion and spirituality, but the revolutions caused by them, in the domain of ethics and philosophy, politics and economics were equally great. But the names of these founders of heavenly dispensations fade away in distant antiquity and we have only a dim and feeble idea of the days of these holy personages. The latest of these great prophets lived as far back as 632 B.C. and the modern world, saturated as it is with ideas of material-

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ism, can, with difficulty, be persuaded to believe in the existence of God and His attribute to speak to His chosen ones upon this earth; even the votaries of different religions, those of Islam as well through their misbeliefs strengthened the conviction that God did not speak to mortals now, as He did in the past. But God Almighty, out of His mercy and grace, did prove by mighty signs His existence and His attribute of speech even in this material age. He raised a prophet in India, as He did of old, and put His word in his mouth. This prophet of India was Ahmad of Qadian whose name as the champion of Islam has spread far and wide, to the ends of the earth. He claimed to be the recipient of divine revelations, published a number of prophecies which saw their fulfilment before our own eyes; above all he created a class of men, who, following in his footsteps hold communion with God, do righteous deeds and are the very patterns for humanity. Ahmad belonged to Qadian, a small village in the Gurdaspur District; he received no regular education in a college or university and he was little acquainted with the modern sciences of the world. But as a champion of Islam and defender of the Faith, he produced literature, about eight books in Urdu, Persian and Arabic, the like of which had never seen the light before. Ahmad claimed to be the Messiah of the Christians, Mehdi of the Muslims and Krishna of the Hindus. Of course, he was the defender of all the prophets of old; in his person were fulfilled all the prophecies relating to a messenger of the latter days. Being a prophet himself, he showed to us what other prophets were like, how they lived and how they acted.

He left us for good in 1908 after a brilliant prophetic career of about forty years, and was succeeded by Hazrat Haji Maulvi Noor-ud-Din of blessed memory, who controlled the destinies of the Ahmadiya Jamaat for six years. Hazrat Maulana Noor-ud-Din was a physician, scholar and philosopher of the first magnitude and above all, his dependence upon God was simply proverbial. We saw in him what Godly life means. He died in 1914 to be succeeded by

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Hazrat Mirza Bashir ud-Din Mahmud Ahmad, the illustrious son of the Promised Messiah. Hazrat Amir-ul-Momineen, Khalifatul Massiah II is the very like of his holy father as regards personal qualities and beneficence. He was only 25 when he became the Khalifa, but before our eyes he has grown rapidly; he possesses knowledge of the Book of God and challenges any adverse criticism of the Holy Quran. Even in his boyhood he was gifted with occasional revelations from God but as he advanced in years he had more and more of dreams, visions, and revelations and these have increased in recent years both in quality and quantity. He has now claimed to be the Promised Reformer (مصلح موعود), the fulfilment of the prophecy, published on February 20, 1886 by the Promised Messiah. The wonderful vision on the basis of which he has claimed to be the Promised Son and Reformer is reproduced here from our weekly, *The Sunrise*, February 5, 1944.

The Hazrat Amir-ul-Momineen in his historical Khutba on Sulh (Jan. 28, 1323 S.H.) unequivocally declared himself, on the basis of Divine revelation, to be the fulfilment of prophecies relating to the MUSLIH-MAUOOD.

The Hazrat related an extraordinary vision which disclosed his spiritual status and embodied a number of future events.

An English rendering of the above KHUTBA is given below :—

The Hazrat after reciting Surah-i-Fatiha said :

"To-day I want to say something the saying of which according to my nature hangs heavy on me but as some prophecies and divine decrees depend on its statement I cannot but state despite the aversion of my nature.

In the first week of January probably on the night between Wednesday and Thursday (I say probably because as far as I calculate it was the night between Wednesday and Thursday), I saw a strange vision. As I have often stated before it is not necessary for *Ghair-Mamurs* (non-appointed) to relate any of their

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visions. And as for myself I relate my visions very seldom except in these last days when Allah the Exalted intimated to me very important news about this war; rather (God knows whether it is the right method or not) I do not even put down my dreams, kashfs (visions in waking state) and revelations and thus by lapse of time they get out of my memory too. For example Ch. Zafar Ullah Khan Sahib reminded me an old dream of mine in about twenty or twenty-five years in course of some matter. At first it did not come to my mind but after hearing some of its details, I recollected it. So I am not accustomed to relating my dreams and visions but as this dream concerns some important matters—not only matters relating to my person but matters relating to the person of some previous prophets and their prophecies and they not only relate to the person and prophecies of previous prophets but also to important future events of the world—I am compelled to declare this dream of mine. And I have prayed to God and performed Istikhara (prayer to consult God by divination) lest I should do anything against the wish and pleasure of God the Almighty.

The Vision

The vision was that I saw myself in a place where a battle is going on. There are some buildings, I know not whether they are pits or trenches. Anyhow they are some buildings connected with war. There are some people whom I know not whether they belong to our community or I am related to them otherwise. I am with them. Meanwhile I feel as if the German army which is at war with the army with whom I am staying has come to know about my presence there and has launched an attack. And that attack is so hard that the army there started withdrawing. As to the army whether it was English, American or some other I did not think of at that time. Anyhow the army there had to give way to the Germans and retired leaving that place. When that army retreated the Germans entered the building in which I was.

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Escape from Enemy

Then I say in my dream, it is not wise to remain in enemy's place and not proper to stay on here ; we should run away from this place.

At that time I not only walk swiftly but run in my vision. Some other people as well accompany and they too run with me. When I started running I felt in my vision as if I am running with super-human swiftness and so powerful a force is carrying me that I cross miles after miles in a moment. At that time my companions too are given the same power of running but even then they are left far behind and soldiers of the German army are pursuing to arrest me but perhaps even before the lapse of one minute I feel in my vision that the German soldiers have been left much behind. But I proceed on and feel as if earth is shrinking under my feet so that I reach a region that deserves the name of the foot of the mountain.

A Prophecy

When the German army launches an attack. I recollect in my vision that there is a prophecy by some previous prophet or by myself wherein this event has been foretold and the whole map is also given—that the Mauood (the promised) when he would run from this place he would run in this manner and then go to such a place—so that the locality which I have reached is a place exactly according to the prophecy. And I feel that the prophecy contains mention of a particular way that I would adopt and this adoption of the way would result into very important changes in the world and the enemy would not succeed in overtaking me. So as this idea occurs to me I find there a number of paths which lead to different places. I go on running parallel to these paths to ascertain my way according to the prophecy. I ponder in my mind that I know not the way I have to adopt and my adoption of which way is in compliance with the prophecy ; lest I should adopt by mistake a way which is not mentioned in the prophecy. At that time while I am going towards

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the road at the extreme left end, I see a companion of mine at some distance who calling me says: "Not on this road, go on the other one." On his call I return to the road which is situated far away. The road towards which he is shouting me is on the extreme right side and the road that I had adopted was on the extreme left side.

The Middle Path

As I was on the extreme left and he was calling me to the extreme right I turned about to go to that road but as I retraced my steps I felt as if I am in the possession of a mighty force and that mighty force getting hold of me led me on the middle path. My companion goes on shouting: "Not that, but this side, not that, but this side", but I find myself helpless and go on running on the middle path. As traverse a short distance I started beholding the signs mentioned in the prophecy and say, I came on the same path as told by God in the prophecy. At that time I also put forth some explanation of my adopting the middle path, so that immediately after waking the idea came to me that of the right and left paths shown in the vision, left path means purely temporal efforts and schemes and right path means purely religious method, prayers and worships etc. and that God the Almighty has told me that progress of our Jama'at depended on treading the middle path *i.e.*, some schemes and efforts and prayers and Divine decrees. And it also came to my mind that the Holy Quran has declared Muhammedan Community to be امۃ وسطاً (people of the middle way.) Following this middle path means that this community would be a perfect model of Islam, and the interpretation of small path is, that that path, though right one, involves difficulties as well. In short I started on that path and felt that the enemy has been left far behind, so far that neither sound of his footsteps was audible nor was there any possibility of his coming but along with it the sound of my

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companions' footsteps was getting lower and they too had been left much behind. Still I go on running and earth shrinks on under my feet. At that time I say that in the prophecy about this event it was also foretold that this path would be followed by water, very difficult to cross. Then I go on walking on the path but along with it I say, where is that water.

The Lake

When I said, where is that water, I forthwith beheld that I am standing on the bank of a lake and consider that crossing it is necessary according to the prophecy. I at that time saw that some things are floating in the lake. They are long as snakes and made of such fine and light material as the nests of the weaver birds are made of very fine straw. Their exterior is round like the back of a big serpent and colour is such as whiteness, yellowness and khaki is mixed into the nest of the weaver bird. They are floating on the surface and some people that are riding on them are driving them. I understand in the vision that it is an idolatrous people and these things which they are riding are their idols, and they give baths to their idols once a year and now also they are carrying them for baths to the appointed bathing place. When I found nothing to cross I jumped with force and get on an idol. Then I heard idol-worshippers expressing aloud their polytheistic beliefs through incantations and psalms.

Preaching in Arabic

On this I said to myself, to remain silent now is against sense of dignity and started inviting them aloud to the Oneness of God and describing the evils of ploytheism. While speaking I felt that my language is not Urdu but Arabic so that I am speaking in Arabic and delivering my speech forcefully. In my vision the idea occurs to me that the language of these people is not Arabic how would they follow me but I feel they quite understand me though they possess

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a different language. As I am speaking to them in Arabic I say to them with great vehemence, these idols of yours would be drowned in this water and reign of One God be established in the world. I was still delivering the speech when I came to know that the owner of this boat like idol on which I am riding or the owner of the neighbouring idol gave up idol worship and placed faith in my doctrine and has become a unitarian (*Muwahhid*). After that influence began to increase and the second, then the third, then the fourth and then the fifth believed in my sayings and forsaking the polytheistic practices got converted to Islam. In the meantime crossing the lake we reached the other side and then I command them to drown these idols into water as had been stated in the prophecy. On this they that have accepted the Oneness of God and they also that have not though become unitarians yet lost their fanaticism go before my eyes and complying with my order drown their idols in the lake. I am surprised in my dream that these are made of some floating material how easily they go down the bottom of the lake; the worshippers only give them a dip in water and they get settled down the depth of water. After that I stood up and set preaching them. Some had become believers but the remaining people that were on the coast did not yet become converts, so I began preaching them. I was imparting this preaching to them in Arabic only. When I am doing this, so that others too may profess Islam, then instantaneously a transformation in my state occurs and I feel as if I am not speaking but God is issuing some words as inspiration from my lips, as Khutba Ilhamiyya was issued by Allah from the Promised Messiah's lips. In short my speech stops and God begins speaking through my tongue.

Instructions to Abd-ush-Shakur

While speaking I say forcefully to a person who was probably the first convert—I say probably because I am not certain whether he was the first to believe, though of course most probable is that he was the

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first convert or from among the first converts he was an influential and useful person. Anyhow I consider him one of the first converts and I have named him in Islam Abd-ush-Shakur (*i.e*, Servant of the Multiplier of rewards.) I say addressing him with great force : "Now I would proceed forward as stated in the prophecies, therefore, O Abd-ush-Shakur, I appoint you my deputy among this people ; it would be your duty till I return to establish Divine unity and eradicate polytheism and make your people practise Islamic teachings. On my return I would take an account from you and see how far you have discharged the duties that I entrusted to you." After this the same state of revelation continues and I turn his attention towards important factors of Islamic teachings. I say : "It would be your duty to teach these people that Allah is One and Muhammad is His servant and His apostle," and I recite *Kalima* and order him to teach this. Then I instruct him to have belief in the Promised Messiah (peace be on him), to act upon his teachings and to invite all to this faith.

The Holy Prophet and the Promised Messiah speak through my lips. As I am delivering this speech (which is itself inspired) I feel as if during the mention of the Holy Prophet (peace and blessings of God be upon him), God the Almighty grants Holy Prophet himself (peace be on him) ability to express himself from my lips and he says :

انا محمد عبده و رسوله

(*i.e.*, I am Muhammad, His servant and His apostle). After this on the mention of the Promised Messiah (peace be on him), the same happens he (*i.e.*, the Promised Messiah) says :—

انا المسيح الموعود

(*i.e.*, I am the Promised Messiah). After this I turn their attention to myself so that the sentence that is issued from my lips is

و انا المسيح الموعود مثيله و خليفته

(*i.e.*, I am too the Promised Messiah, *i.e.*, his Like and Successor.

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Interpretation of the Revelation

Then a sort of tremor overtakes me in my dream and I say what has been issued from my lips and what does that mean I am the Promised Messiah ! At that time it came to my mind immediately that words next to it which are مثیلہ—I am his like, خلیفتہ, and I am his successor, solve this question and this sentence has issued from my lips in accordance with and to fulfil the revelation of the Promised Messiah (peace be on him). "He would be your Like in beauty and beneficence." And it means that due to my being his like and successor I. am too the Promised Messiah in a manner because who is like of someone and cultivates his virtues in himself he would deserve his name in that respect.

Virgins Awaiting for Centuries

Again during my speech I say "I am he for whom the virgins have been waiting for nineteen hundred years" and when I say "I am he for whom the virgins have been waiting for nineteen hundred years on this sea coast", I see some young women that are seven or nine and are neatly dressed hurry up to me and greet me with Assalam-o'-alaikum (peace be on you) and some of them to acquire blessing pass the hands over my clothes and say "yes, yes, we testify that we have been waiting for you for nineteen hundred years."

Learning Suckled

After that I say with great vehemence "I am he whom learnings of Islam and Arabic and the philosophy of this language were suckled in the lap of the mother along with milk from her both breasts."

Refusal to Surrender

A previous prophecy towards which my attention was turned contained also this news that the *Mauood* after his escape would reach a region where a lake is situated and when he would cross the lake

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to the other side he would find a people whom he would preach and they being affected by it would accept Islam, then that enemy from whom the *Mauood* escaped would demand from that people, to surrender that person to him but that nation would refuse and say : "We would fight to death but would never surrender him to you." It happens accordingly in the dream. The German nation demands that I should be handed over to them. At that time I say in my dream, they are very few and the enemy is very large but they proclaim aloud despite the fact that a section of them has not yet entered the fold of Islam. "We are not at all prepared to surrender him to you. We would fight and be annihilated but would never accept this demand of yours." Then I say, lo! that prophecy too has been fulfilled. After this, giving them instructions and again and again emphasizing the acceptance of Unity of God and advising them to spend their lives according to the Islamic teachings I set out for another place. At that time I feel that more conversions from this people are soon expected, so I say to the person whom I have appointed my successor : "When I return I would see O Abd-ush-Shakur, that your people has abandoned polytheism and become unitarian and acts upon all Islamic teachings."

This is the vision that I saw in January 1944 A. D. *vide* Sulh 1323 S. H. probably on the night between the 5th and the 6th—Wednesday and Thursday.

Perplexity

When I awoke, my sleep completely vanished and I felt very much perplexed because I felt as if I had utterly forgotten Urdu and knew only Arabic so that for about an hour I remained contemplating and thinking over this dream in Arabic only and in this very language questions and answers came to my mind.

This vision contains reference to three prophecies. It appears as if one prophecy is by me or by some previous unknown prophet. God knows

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best which prophet made it and whether it has ever been presented to the world in this form or not. But there is reference to two other prophecies as well.

The Parable of Virgins

First prophecy wherein is mention that the virgins have been waiting for me for nineteen hundred years, is in fact a prophecy by Jesus Christ (peace be on him) mentioned in the Gospel. Christ says that on his second advent in the world some nations would accept him and some would deny him. He says making mention of these nations in the form of a parable, they shall be likened to some virgins which took their lamps and went forth to meet the bridegroom. They kept waiting and waiting and waiting but the bridegroom tarried. The wise had taken oil with the lamps but they that were foolish took their lamps, and took no oil with them. While the bridegroom tarried they all slumbered. Then the careless realised that their oil is getting finished and they said to the others, give us of your oil for our lamps are going out. They answered, saying, we cannot give you oil for if we do so, our oil too may not be enough but you go rather to bazar, perhaps you may get it from there. While they went to bazar to buy, the bridegroom came, and they that were ready went in with him to the fort, and the door was shut. Afterwards came also the careless women and knocked the door saying, open the door to us, we want to enter but the bridegroom answered, you waited not for me, you took not all precautions, now, therefore, only those would partake that were vigil, this door cannot be opened to you. It was in fact a prophecy by Messiah of Nazareth regarding his second advent which occurs in the New Testament (St. Matthew 25 : 1-13).

So I understand from my saying in my vision " I am he for whom the virgins have been waiting for nineteen hundred years on this sea-coast " that God the Almighty would guide in my time or by my preachings or learnings expressed through my lips or pen

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those nations that are destined to have belief in the Promised Messiah (peace be on him) and are declared by the Messiah of Nazareth to be 'virgins'. And in this manner they would be considered to believe through me.

Veil Lifted

And the Divine revelation مثيله و خليفته has completely solved for me what was always presented to me and I felt entirely embarrassed to answer, *i.e.*, **from this divine revelation is clear that the prophecy about *Muslih Mauood* was destined by God for me.** People repeatedly enquired of me my opinion about these prophecies but my condition was this that I had not attempted even a serious reading of these prophecies lest my self should practise some deception upon me and I should form an idea about myself which is not in accordance with facts. Hazrat Khalifatulmasih I (God be pleased with him) once gave me a letter and said "Mian ! this is a letter which the Promised Messiah (peace be on him) wrote to me regarding your birth, publish this letter in the *Tashhiz-ul-Azhan* ; it is a very useful thing." Out of his regard I took this letter at that time and published it in the *Tashhiz* in compliance with his instructions but Allah knows best that even then I did not read minutely this letter, rather read only cursorily and handed it over for publication. People, at that time, made various comments but I kept silent.

No Claim Necessary

Afterward, again and again this question was brought to my notice but I always answered saying, there is no necessity of informing the person, whom concern these news, that they relate to him, nor is it at all necessary that he in whose person these prophecies have been fulfilled should claim to be the object of these prophecies. I rather have sometimes illustrated it by the prophecy of the Holy Prophet (peace be on him) about the railway train, believers believe in the fulfilment of this prophecy because they are seeing the facts with their own eyes. Now it is not

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necessary that the railway train itself should claim that in her the prophecy of the Holy Prophet (peace be on him) has seen fulfilment. Friends of our Jama'at often placed this and such other prophecies before me and insisted that I should claim that they apply to me, but I ever said to them that prophecy itself expresses the object of its application ; if these prophecies relate to me time itself shall bear witness that I am the object of their application while if they do not relate to me evidence of time would be against me. In either case I need not say anything. If they do not relate to me why should I be sinful by saying that they relate to me and if they apply to me what need have I to show haste, time itself would disclose the reality. In fine, as stated in Divine revelation :

" They said, is this he that should come, or should we look for another ?" (*Tazkara*, p. 146). This question was so often repeated by the world that a long period passed over it ; there is a reference to this long period in the revelations of the Promised Messiah (peace be on him) too, *e g.* Joseph's brothers had said about Jacob (peace be on him), you will not cease talking of Joseph till you become at the point of death or perish and the same was revealed to the Promised Messiah (peace be on him) (*Tazkara*, p. 165). Similarly this revelation that I sense the fragrance of Joseph (*Tazkara*, p. 485) shows that under the Divine will this is to be disclosed after a long period.

I am still firm in this conviction that had the Almighty not informed me till the approach of death rather till the overtaking of death and events themselves had shown that I am the object of these prophecies as they are fulfilled in my time and through my hands, even then there was no harm in it.

Ratification

Ratification by some kashf (vision in waking state) or revelation is something additional but **God the Almighty under the Divine decree has at last disclosed it and gave me knowledge from Himself that prophecies relating to Muslih Mauood (the Promised Reformer) apply to me.** So

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as to-day for the first time I sent for all these prophecies and read them intending to understand their reality and in order to see what God has stated in them. As the friends of the Jama'at applied these prophecies to me I always refrained from reading them seriously and feared lest some wrong notion should be established. But to-day for the first time I read all those prophecies and now after reading them **I say with certainty and firm conviction that God the Almighty has fulfilled this prophecy through me alone.**

" He would make four of three "

At this time I cannot go into details about it but the meaning of the following are often asked.

" He would make four of three " and " Monday the blessed Monday ". The Promised Messiah's mind has gone towards this that he (the *Mauood*) would make four of three sons *i.e.* he would be the fourth son. This interpretation in respect of fourth son also is crystal clear. Mirza Sultan Ahmad, Mirza Fazal Ahmad and Mirza Bashir Ahmad I were born before me and I was the fourth. Similarly three sons were born to the Promised Messiah (peace be on him) after me, so in this respect too I made four of three. Again during my Khilafat God the Almighty granted Mirza Sultan Ahmad the ability to accept Ahmadiyat so in this manner also I made four of three. In short I have made four of three in three respects, in the following manner :

Firstly (1) Mirza Sultan Ahmad, (2) Mirza Fazal Ahmad, (3) Bashir I, (4) Mirza Mahmud Ahmad. Secondly (1) Mirza Mubarak Ahmad, (2) Mirza Sharif Ahmad, (3) Mirza Bashir Ahmad, (4) Mirza Mahmud Ahmad. Thirdly (1) Mirza Sultan Ahmad, (2) Mirza Bashir Ahmad, (3) Mirza Sharif Ahmad, (4) Mirza Mahmud Ahmad.

But God has turned my attention towards this that the revelation did not say that he would make four of three *sons* but the revelation went so far only that he would make four of three. So according to me in it his date of birth has been told. This pro-

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phecy was published in the beginning of 1886 A. D., so 1886, 1887 and 1888 make three years, and which year makes four of these three years ? It is 1889 and this is the year of my birth. So the prophecy of making four of three contained the news of his birth in fourth year, and it happened accordingly.

" Monday, The Blessed Monday "

Of meanings of " Monday, the blessed Monday " one clear interpretation of it according to me is that Monday is the third day of the week. Saturday first, Sunday second, and Monday third. On the other hand, spiritual movements have separate cycles. of prophets and their Khalifas and as the prophet's time has in itself an independent position similarly khalifa's time has in itself an independent position. Consider it from this point of view. First period was of the Promised Messiah (peace be on him), second of Hazrat Khalifat-ul-Masih I (God be pleased with him) and third is mine. There is another revelation of God which corroborates this interpretation and it is "فضل عمر" (Fazl-i-Umar) (*Tazkara*, footnote, p. 141) Hazrat Umar (God be pleased with him) was from The Holy Prophet (peace be on him) in the third degree. So " Monday, the blessed Monday " means not that some particular day would be cause of special blessings rather it means that time of that *Mauood* as a period of Ahmadiyyat would be as Monday *i.e.* he would be the third among those who are entrusted with the task of service of the faith. Inspired name of Fazl-i-Umar as well points to this. According to "Divine speech, a part of it explains the other part", the word Fazl-i Umar has explained Daushamba the Mubarak Daushamba.

Reference to the Tahrik's I'd Year

But this revelation contains another tidings too and God is going to bring about blessed Monday by such means as were not within my control, and no human being can say that I inaugurated it intentionally

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and purposely. I inaugurated in 1934 the Tahrik-i-Jadid in circumstances which were not at all under my control. Due to an action of Government and the mischief of the Ahrars, God the Almighty suggested this movement to me and for the completion of the first cycle of Tahrik I fixed a period of ten years. Every person when he offers a sacrifice, this is followed by I'd day (*i.e.* day of rejoicings), as people fast and suffer hardship during the month of Ramadhan but when it passes God the Almighty dawns a day of I'd for the believers. Similarly when our ten years' Tahrik would end, next year would be the I'd year. Friends know that the first ten years period would end this year *i.e.* 1944 and it is strange that the year 1945 which is I'd year for us starts on Monday. So God the Almighty had in these words given this news too, that at a time in a very weak state of Islam, foundation of an important preaching institution would be laid for spreading Islam and when its first cycle would successfully terminate, then that time would be the blessed time for the Jama'at. Hence, the year when the faithful would have fulfilled their pledge and offered the sacrifice which they took upon themselves, it would be a blessed foundation and in the following year God would sow for them the seed of blessing and dawn upon them the day of rejoicing and the year in which this would happen its first day would be Monday or Daushamba. So blessed is that year and blessed is that day, therefore, "Monday, the blessed Monday". But as I have told, one meaning of it is that the *Muslih Mauood* would be the third link of this chain. Sometimes one thing is compared to the other but it is not necessary that the latter might be the same as the former, so to me its meanings are quite clear and revealed name "Fazl-i-Umar" corroborates these meanings.

Advent of the Truth

I would like to make mention of this as well that when I awoke from my vision I kept meditating upon this question and as I have told I meditated in Arabic. While pondering over it, the words that came to my

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mind and the conclusion I arrived at, was this that God has now given clear judgment.

جاءالحق و زهق الباطل ان الباطل كان زهوقا

i.e. "The truth has come and falsehood vanished, surely falsehood is a vanishing thing."

And strange is this that to-day when I was studying the *ishtihar* of the Promised Messiah (peace be on him), I came upon these very words that the truth has come with all its blessings and falsehood vanished with all its ill-omens. So God the Almighty has for me—I do not say that for others too, because none other is under an obligation to accept the kashf or revelation of the *Ghair Mamoor*—anyhow laid open the reality and now **I can say without the least hesitation that this prophecy of God has been fulfilled. And God the Almighty has through the Tahrik-i-Jadid laid such foundation as a result of which the prophecy of Messiah of Nazareth that the virgins will enter the fort with the bridegroom would one day be fulfilled with great pomp and dignity.** *Masil-i-Masih* **(the like of Messiah) would convey these virgins to the presence of God the Almighty and the nations that would be blessed by it would cry out** هوشعنا هوشعنا *i.e.* **"O God, grant us deliverance, O God, grant as deliverance!" At that time they would be favoured with belief in Muhammad (peace and blessings of God be upon him), and at that very time they would be blessed with real belief in the first Messiah. Now these nations are in fact abusing him by declaring him to be a son of God but it is destined that the seed sown by me would one day grow into a tree under which these Christian nations would perch in order to receive blessing from the** *Masil-i-Masih* **and enter into the kingdom of God the Almighty. And Divine kingdom would come down on earth as it is in the heavens.**

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THE PROMISED REFORMER AT HOSHIARPUR

After the completion of the Brahin-i-Ahmadiyya and its publication in 1884, Ahmad of Qadian was given to understand by God Almighty, that he would undertake a journey in the near future so that he might be in a position to pray for the amelioration of Islam and its preponderance over other religions. He was thinking of going to Sujanpur, a small town some four miles from Pathankot in the Gurdaspur District, but it was revealed to him that he would journey to Hoshiarpur, a district town some forty miles to the east of Qadian as the crow flies. Ahmad prepared for the journey and accompanied by his sincere friend and follower Maulvi Abdullah of Sanaur, Hafiz Hamid Ali, a private servant of his, and Mohd. Khan of the Hoshiarpur District, proceeded to that historic place in a bullock-cart and put up in the house of Sheikh Mehr Ali, a rais of Hoshiarpur. The house was known as the stable of Sheikh Mehr Ali and consisted of some lower rooms and an upper storey where Ahmad took up his abode. He confined himself to within the four walls of the room assigning various domestic duties to be performed by his companions and prayed and prayed for the success of Islam as against other religions with the votaries of which he had been waging war for the last decade. With what vehemence he prayed and what supplications he made to God, only he himself knew or those who were destined to keep company with him. This went on for forty days. After the expiry of that period he published a grand prophecy on the 20th of February, 1886, which relates to the birth of an illustrious son to him within a period of nine years since the publication of the prophecy. The promised son was to be a great sign of God who was destined to glorify Islam on earth and bless the nations of the world with his Messianic spirit. The sign was to serve as a living proof of the truth of Islam against Christianity and Hinduism the dominant

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religions in Northern India in those days. The following are the words of the grand prophecy.

I give thee a sign of mercy, according to thy demand. I heard thy supplications and out of mercy accepted thy prayers. I blessed for thee thy journey (the journey to Hoshiarpur and Ludhiana). Thus the sign of Power and of mercy and of relationship is given thee ; the sign of favour and of gift is granted unto thee and thou getteth the key to victory and success. O, you the Victorious ! Peace on you. God said this so that those desirous of life be saved from the clutches of death ; and those buried in the graves, should come out ; so that the nobility of the Faith of Islam and the high rank of the Book of Allah should be revealed to men ; so that the truth should arrive with all its blessings and vanity vanish with all its ill omens ; and so that men should know that I am the Powerful, do as I will ; and so that they should be sure that I am with thee ; and so that those who do not believe in the Person of God and view the Faith of God and His Book and His noble Messenger Muhammad the chosen (peace be on him) with an eye of denial and abnegation, should get a clear sign and the course of sinners become obvious.

So, tidings unto thee that a handsome and pious son shall be given thee. A righteous son wilt thou get. That son shall be of thy own origin, thine own offspring in thine own race . . . . . With him is grace which would set in along with him. He would possess grandeur, dignity and wealth. He shall come to the world and will, through his Messianic spirit and by his blessings of the Spirit of Truth, cleanse many of diseases. He is the Word of God, as the mercy and jealousy of God has sent him from the Word of Glory. He would be highly sagacious and intelligent and of a clement heart. He would be saturated with learning both secular and spiritual and will make Four of the Three . . . Monday the blessed Monday. Son, loved close to heart honoured and high-starred ; the manifester of the First and the Last ; the manifester of the Truth and the High ; as if God has descended from the heavens ;

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whose advent will be very blessed and the means of the manifestation of Divine majesty. Light ! there comes the Light ; whom God annointed with the perfume of His pleasure. We will put in him Our Spirit and the shade of God will be over his head. He shall grow up rapidly and would cause the deliverance of captives ; and will become renowned to the ends of the Earth ; and nations shall be blessed through him. Then shall he be raised to his respective spiritual abode in the heavens and the decree of God is (as it were already) performed.

The Promised Son was also called the Muslih-i-Mauood or the Promised Reformer. The prophecy was published on February 20, 1886 and Ahmad of Qadian wrote with a vehemence that such a son shall needs be born according to the divine promise within a period of nine years and if a single day was left of the appointed period God the Exalted would not let the day pass unless he had fulfilled His promise. Again God revealed to Ahmad, " He (the Promised Son) will be a man of resolution and the Like of you in his personal beauties and in his beneficence. He is the Powerful, creates in the manner He wills."

At long last the Promised Son was born on January 12, 1889, only within three years of the publication of the grand prophecy. The baby was named Mahmud as well as Bashir and Fazl-i-Omar. All the qualities ascribed to him have found expression in a most wonderful manner. He has grown rapidly, is extremely intelligent and wise, imbued with learning both Secular and Spiritual. His clemency of heart is unique ; he is the very Like of his illustrious father as regards personal qualities and beneficence. Above all, he possesses the personal gift of receiving revelation from God, a unique quality which is only to be found in those who are annointed by God.

He succeeded to the Promised Messiah (peace be on him) as his Second Successor in 1914 when he was only 25 years old thus fulfilling the prophecy contained in the words (Fazl-i-Omar).

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Judging from his extraordinary personal qualities and his achievements during the last thirty years, members of the Ahmadiyya Community always recognized in him the Promised Son and Promised Reformer ; but he himself was always silent on this point. Although he believed that most of the things mentioned in the prophecy had seen fulfilment in his person and in his Khilafat, yet he preferred to be silent till something definite was revealed to him by God. This was in the first week of January 1944 when our present leader, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul Massiah II had a wonderful vision on the basis of which he declared himself to be the fulfilment of prophecies relating to the Muslih-i-Mauood. The vision left no doubt in his mind that the prophecy about the Muslih-i-Mauood or the Promised Reformer concerned his own person. He saw the vision at Lahore where his stay has been necessitated owing to the serious illness of his wife Hazrat Umme Tahir Ahmad (God may speed her recovery soon) but he thought it proper to give publicity to it at Qadian, the headquarters of the Ahmadiyya Community.

The historic Khutba is given in the opening pages of this number which the Amir-ul-Momineen delivered on January 28, 1944 at Qadian. But the fittest place with which the prophecy concerning the Promised Reformer could be associated was Hoshiarpur. It was decided therefore that the announcement should be made at Hoshiarpur on the same date when the Promised Messiah had published the prophecy (February 20, 1886) 58 years ago. A grand meeting was arranged in the market-place of Hoshiarpur which is the busiest part of the town. Ahmadies from far and near flocked to the city some coming from as far as Secunderabad, Lucknow, Delhi, Lyallpur and Peshawar. It was a representative gathering numbering some three thousand pious and humble souls who imbued with the spirit of righteousness and fear of God, assembled there to hear from the very lips of the Promised Reformer what had been revealed to him by his God. Hazrat Amir-ul-Momineen

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arrived at 1-30 p. m. from Lahore by car and immediately ordered a list to be prepared of the Ahmadies who had taken pledge at the blessed hands of the Promised Messiah in or before 1900. This being done, he led the Zuhr and Asr prayers with the congregation and the proceedings of the meeting began in real earnest at about 3 p. m. with a recitation of the Holy Quran by Hafiz Mirza Nasir Ahmad, B.A. (Oxon), the eldest son of Hazrat Amir-ul-Momineen. He was followed by M. Abdul Rahim Dard, M.A , Private Secretary to Hazrat Khalifa-tul-Messiah II who narrated briefly the circumstances which led the Promised Messiah to undertake the journey to Hoshiarpur in the beginning of 1886. Then stood Hazrat Amir-ul-Momineen with a heart full of the fear of God and recited the opening chapter of the Holy Quran in a tone which sent a thrill of emotion among the audience and then he recited other verses from the Holy Quran containing supplications befitting the occasion. What a touching and thrilling scene it was which can better be imagined rather than described. Then Hazrat Amir-ul-Momineen said, "Exactly 58 years ago, on February 20, 1886, an unknown man from Qadian who was hardly known even to his own townspeople took up his abode in that house (pointing with his finger to a house in front of him) then known as Sheikh Mehr Ali's stable, and being hard pressed by the antagonism of the enemies of Islam and its Holy Founder (peace be on him), he prayed to his God in seclusion for forty days and asked for His help against the antagonists. As a result of his supplicatory prayers God gave him a sign which was the promise of an illustrious son who would spread Islam to the farthest corners of the globe, inculcate the beauties of the Word of God to the people ; he would be a sign of mercy and grace of God, he would be saturated with the knowledge both secular and spiritual, necessary for the propagation of Islam, he would enjoy a long life till he becomes known to the ends of the world and would bless the nations of the world with his Messianic spirit.

This announcement he made at Hoshiarpur at a

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time when the Ahmadiyya Movement did not exist. Qadian was then a small village and Ahmad had no worldly importance at that time. There is no doubt that he belonged to a respectable Zemindar family in the district and the Mughal family of Qadian enjoyed high respect in the Mughal Empire and even under Maharaja Ranjit Singh, members of this family held important posts. But much of the ancient reputation had been lost to the family and most of the proprietary rights had been confiscated under the British Raj. The Promised Messiah from the worldly point of view held the position of an ordinary Zemindar nor was he anxious enough to enhance his own position or that of his family. He was often persuaded by his father to take service with the Government, but he declined to do so. A man of such means proclaims to the world that God would spread Islam through his instrumentality. He would bless him with a son within nine years hence who would possess extraordinary qualities and would be his successor. He would become known to the farthest ends of the earth. It was a great news and can only be predicted after receiving revelation from God. It is beyond the power of man to foretell such a news. And yet the prophecy came to be true and with a magnificence.

Hazrat further said, "The son mentioned in the prophecy is none else but myself, most of the points mentioned in the prediction have been fulfilled through me. The Jama'at therefore insisted that I should declare myself to be the fulfilment of the prophecy but I preferred to be silent till I had a vision at Lahore in January last in which it was disclosed to me by God that the prophecy does apply to me. I swear by God, the Mighty and One that according to the vision which I saw, God has declared me to be Promised Son who is to carry the name of the Promised Messiah to the very corners of the world.

After this the *muballighs* who had been doing mission work in foreign lands spoke on how Islam was being preached in distant parts of the world. Before the meeting came to a close Hazrat Amir-ul-Momineen said, "I hold the heaven as witness, I hold

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the earth as witness, I hold each and every brick of Hoshiarpur as witness that the movement shall spread in the world; if governments will oppose it, they shall be obliterated and wiped out, if the hearts of people would be hard, the angels will rub them with their hands till they are softened, men shall have no other choice but to join the fold of Ahmadiyat."

After this the meeting was adjourned and Hazrat with a selected few went to pray for the success of Islam in the very upper storey in which the Promised Messiah had prayed for forty days. The master of the house now-a-days a Hindu gentleman was kind enough to place the room at the disposal of Hazrat Amir-ul-Momineen and his companions for which our best thanks are due.

A CHALLENGE TO

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